

3. Therefore all our priests in their
worship
always sing the Maruts that they may
drink the
Soma}

4. This *Soma* is effused (by us); the self-
resplen-
dent MAS-UTS drink of it, and the Aswnrs.*

5- ³jiliTRA₃ ABYA3IAX, and TABULA drink
(the
Soma), purified by the straining cloth,
abiding in
three places,⁴ and granting posterity.⁶

6. lyDRA also is eager in the morning
to drink
this effused (*Sorna*) mixed with milk, as a
priest (to
praise the gods).⁶

TYTT. 7. TThen do the sages flash like
waters across
(the sky) ? when do the HABUTS, pure in
vigour,
destroyers of enemies, come to our
offering ?

¹ Sayana explains this Terse. " all our priests in
their worship
always sing that (might of the Maruts) that they
may drink the
Soma; the Marnts (are to "be. invoked hy us).^{II}

* Sama Yeda, I. 2. 2. 3. 10; II. 9. 1. 8. 1. The
construction
would rather indicate that *swardjah* is an epithet of
a&ya
(*jsomaaya*), not of *marutah*.

⁸ Sama Yeda, II. 9. 1. 8.2.

⁴ i: The *Soma* juice, when it is extracted, is
poured into the
jfdkavanzya, a kind of trough. Thence it is
ponred into a cloth,
in order to strain it. This cloth is called *Paiitra* or
Dasdpatitra.
Below the doth is another trough called
Piitabhrit" (*Haug*).

These are the "three places" of the text

⁵ *Jdvatah* is a hard word. Sayana explains it
Btutyajanavantam

" having reference to praiseworthy persons"; I
have adopted
the rendering of the St. Petersburg Diet. "an
^achkomnien-
schaft reich, der Nachkommenschaft geben kann."
⁵ Sama Yeda, II. 9. 1. 8. o